Loyalty Eſſential to Chriſtianity:

BEING A

SERMON

Preached the Thirtieth of *June*, 1685.

Upon the Occaſion of the News

OF THE

Damnable Rebellion

IN THE

WEST:

AND

In the Courſe of the Conſtant Lecture in the Pariſh Church of *Dedham* in *Eſſex*.

By Thomas Grey, A. M. *Preacher there.*

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TO THE

Right Honourable and Right Reverend

FATHER in GOD,

HENRY

Lord Biſhop of LONDON,

One of His Majeſties moſt Honourable Privy Council, &c.

MY LORD,

I Am emboldned to hope for your pardon, in offering to the world ſo mean a Diſcourſe under the Patronage of your Lordſhips Name; becauſe I am very certain that you will never decline the owning that glorious ſubject it Treats of, which in oppoſition to our Adverſaries of both ſides, is the peculiar and unblemiſhed Glory of our Church, in which your Lordſhip does juſtly bear ſo great a Character.

The news of the horrid Rebellion, broke out in the Weſtern parts of this Kingdom, ſhrouding it ſelf under the wonted colours that all ſuch Villanies aſſume, occaſioned my offering theſe following thoughts, in the next ordinary courſe of my Preaching, to my Country and plain Auditory; of whom it pleaſes me to tell your Lordſhip, that I hope and beleive they have heartily received the Doctrines of Loyalty to their Prince, and Duty to the Church, as a part of their Religion.

And concerning this mean Publication, I will confeſs, My Lord, that I was not unwilling, by it, to let our Enemies know, that even the moſt inconſiderable of the Clergy of our Church, will yet do their utmoſt to aſſert the glorious Doctrines of it, whenever bold and malicious men ſhall attempt the diſhonoring of any of them.

And I hope 'tis not amiſs for your Lordſhip to receive ſome Teſtimonies to prove, That thoſe of us, that judge ourſelves the meaneſt of our Reverend Brethren, among whom we are, will yet never, By Divine Aſſiſtance, deſert the great and hitherto victorious Champions *of our Church and Cauſe: But that by our Practiſing and Preaching the Doctrines of ſound and undefiled Religion toward God, and of entire and unfeigned Loyalty to our Prince; we ſhall endeavour to Continue to After Ages, the Memory and Records of what Principles our Church has taught us, and what we have taught our People.*

May it pleaſe your Lordſhip, *To forgive this whole Addreſs, and to accept the dutiful Tender of my Vowed Prayers.*

My Lord,

Your Lordſhips

Moſt Humble and

Moſt Obedient Servant,

Tho. Grey.

Dedham, July 8. 1685.

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TITUS III. 1.

Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good Work.

A Doctrine that is at all times proper and uſeful to be taught, though it has had the misfortune that attends ſeveral other excellent parts of Chriſtian Religion, I mean, to be looked upon, even by the greateſt pretenders to Piety, as a matter of but very little conſequence; and if it be acknowledged to contain any thing of neceſſity in it, yet ſome evil inſtructors of our People have taught them to clog it with ſo many limitations, that in truth it comes but to very little with ſome of them. But however that be, yet they have effectually diſcovered their endeavours to remove this neceſſary and excellent Doctrine of our Religion as far from that, as they have from their own Breaſts. Certain it is, and our ſad experience has but too too much confirmed it, that in deſpight of all our Exhortations to the contrary, they had ſo far inſinuated their own prejudices into the minds of all that did but a little favour them, that thoſe of them that would not altogether diſown the Obligations of our Religion in this particular portion of

of it, did yet freely and openly cenſure our publick Diſcourſes on that Subject, as *mean*, *inſipid* and *unedifying*, and hardly ſo good as *Moral Preaching*; which (by the way) is a diſgraceful leſſening Phraſe, as they imagin, which the Leaders of the Faction have invented, thereby to render our Exhortations to the Performance of the very chiefeſt parts of Practical Religion deſpicable, and ſo ineffectual to thoſe for whoſe ſakes we chiefly intended them, and who in truth, through the crafty inſinuations of ſuch deſigning Guides, did moſt need them.

But indeed, this was a neceſſary though a Helliſh Policy; for they did well enough foreſee, that if we could but perſuade Men to the careful practiſe of Humility, Peace and Charity among one another, and of Submiſſion and Obedience to their lawful Governours in Church and State, *Thoſe Fundamentals of our Religion*, it would quickly and unavoidably have defeated all their Factious and Schiſmatical Deſigns, which moſt palpably have ſucceeded, but in the ſame Proportions, that thoſe lovely and happy Virtues have decayed among us.

It is evident then that a Diſcourſe of this Nature could at no time be unſeaſonable to People in our Circumſtances. But I have judged it more peculiarly proper, to entertain you with a plain and honeſt Exhortation to a firm and ſincere Loyalty; and from this particular Topick, as 'tis a Fundamental of the Religion we Profeſs, now, when there are found them among us, that have entred into an open and damnable Rebellion againſt their Natural Prince upon that Pretext;

text; and that have the impudence to Publiſh the maintaining and ſupporting that, for their deſign, which they have already, by their deſperate Actions, violated and diſhonoured in one of its moſt ſacred ſanctions, and which does particularly recommend the Care and Practiſe of it to the World.

I do not believe that you that hear me, have any particular need to be *now* Admoniſhed of this part of your Duty; but yet to diſcover the ſteadineſs of our own Principles, that I might prevent any of you from being ſo much as alienated from your Duty in your Affections, or wheadled into thinking well of ſuch practiſes, by the Cry of the *Proteſtant Religion*, that I might lead you not only to a diſlike, but an utter abhorrence of ſuch wretched Principles, as can never tend to ſupport or promote our Religion, but to diſhonour and ruin it, and that are as contrary to your happineſs in another World, as they are deſtructive of your intereſt in this. I have choſen to be obedient to this Apoſtolical Injunction, *Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good Work.*

Two things I ſhall obſerve from theſe words, which ſhall be the limits of my Diſcourſe.

Firſt, That Subjection and Obedience to lawful Governors is ſtrictly and neceſſarily enjoyned by Chriſtian Religion.

Secondly, That all Miniſters of the Evangelick Diſpenſation are entirely obliged to exhort their ſeveral Hearers to the careful and conſcionable Practiſe of this, as their juſt and neceſſary Duty.

And

And Firſt, Of the firſt of theſe.

That ſubjection and obedience to Magiſtrates and lawful Governors is ſtrictly and neceſſarily enjoyned by Chriſtian Religion.

And becauſe I remember to whom I am ſpeaking, I will not therefore enter into any tedious debates of the meaſures of this Obedience, and how far it ought to be extended: For though it is moſt true, that ſome Perſons have uſed their utmoſt care to perplex this Doctrine with all imaginable difficulties, and the Caſuiſts of both extremes from us have equally conſpired it, and to that purpoſe have clog'd it with a whole number of Limitations and Proviſo's, and will be putting of Caſes, (*of Conſcience they call them*) ſome hugely falſe, others ſilly and impertinent, that never did, and 'tis but juſt poſſible to ſuppoſe that ever they ſhould need a Reſolution while the World endures under any ſort of Government whatever; yet moſt certainly this Duty of Loyalty and Subjection to Governours, as all other Lines of Practical Religion, is in it ſelf direct, and eaſie to be drawn, hugely intelligible, and obvious to the meaneſt capacity, difficult to none but thoſe that are loth to practiſe it, and in this alſo it agrees with the reſt of thoſe incomparable Virtues in the Chriſtian Inſtitution, that are of equal Neceſſity and Glory with it ſelf.

And we need nothing more to prove how eaſie this Duty is to be underſtood, than to conſider the meek and obliging temper of mind that Chriſtian Religion requires in all its Votaries, and which it does alſo where Men are truly ſeized with the powers of it moſt effectively

ctively produce; and alſo what every one of us in all caſes where we have authority, expect from thoſe that depend upon us, and ſo are ſubject to us.

I will therefore in few words give you the ſum of this whole Duty of Religion: and it comes to thus much.

That that Obedience which by the Laws of Chriſtianity we owe to our Governours, muſt be Active in all caſes whatſoever, where we are not certain that the ſame Laws have laid upon us any prior Obligation to the contrary; for then the Apoſtles, St. *Peter* and St. *John* have anſwered for us, to the Council that commanded them *to preach no more in the name of Jeſus*, Acts 4. 18, 19, *Whether it be right in the ſight of God to hearken to you more than unto God, judg you.* But we muſt be certain then, for we all know that a doubting conſcience is no Judg, neither lays any Obligation, for it paſſes no ſentence: And further, the ſafer ſide muſt be choſen, which is, that we do not make our ſelves guilty of a certain ſin by declining Obedience to the Magiſtrate, upon the ſcore of avoiding that, which we cannot affirm to be evil. And moreover in ſuch caſes, where 'tis moſt plain that the Laws of our Religion will not allow us to be *Active*, in our Obedience to the Commands of our Governours, yet then the ſame Laws oblige us to be *Subject*, *i. e.* to withdraw our poſitive Obedience, in ſuch caſes where, becauſe of our Obligations to a greater Authority, we dare not comply with theirs, with Modeſty, Meekneſs, Reſpect and Reverence to their Perſons and Authority, and if they pleaſe to puniſh us for ſo doing, to bear it patiently, and without reproaching or reſiſting. So that this is the ſum of all. Our Religion obliges us actively to obey our Prince in every of his Commands, where God has not interpoſed his Authority, and to reſiſt in no caſe whatſoever.

There are only two things that are material to be obſerved before I enter upon the proof of the Propoſition I named.

The firſt is, that when I affirm the *Doctrine of Loyalty and Obedience to our Prince*, to be Eſſential to Chriſtianity, I do not intend to be underſtood that it is peculiar to that body of Laws, or that it was firſt made a Law by Chriſt, *but that 'tis ſtrictly provided for by his Religion*, ſo that he cannot be a good Chriſtian that is not a Loyal Subject; nay, I am ſure 'tis no venture to affirm, *That this Doctrine is better taught and more ſtrongly enforced by the Laws of the Goſpel than by thoſe of any other Religion in the World.*

Secondly, I would have it be obſerved that I reckon and take it for granted, that all the Laws of common *Reaſon* and *Equity*, and ſuch as are the foundations of all *Humane Societies* are part of the *Laws* of the *Goſpel*, ſo that whatever Duty we owe to Governours by virtue of any of the *Laws* of *Nature* or *Society*, that we muſt acknowledg to be part of our *Chriſtian Duty.*

And now I ſhall conſider our Obligations to the performance of this *Duty* of *Subjection* to our *Governours* in the following Particulars.

And *firſt*, Nothing can be more proper to begin with in this caſe, than the Determinations of our great *Lawgiver*, the *Author* and *Founder* of our *Religion.* And he while he was upon Earth did, with great clearneſs of *Doctrine*, aſſert the *Obedience* that was due to *Magiſtrates*, and did deliver it as a part of that *Religion* he came to eſtabliſh in the World. When the Queſtion was put to him to know his *Judgment* about one part of the *ſubjection* we owe to *Governours*, he delivers his mind in an *Univerſal Axiom*, eſtabliſhing all the *Royal Prerogatives* of a *Prince*, commanding all his followers that they ſhould, *Render to Cæſar the things that are Cæſars*, Luk.

Luk. 20. 25. Though there were found thoſe that were ſo impudent as to accuſe him of the contrary, *Luk.* 23. 2.

And we find that he puts the Caſe of *Perſecution* to his *Diſciples*, and foretells them what *ſufferings* they ſhould undergo, for the *Preaching* of his *Religion*, from the *Rulers* of the *World*, and gives them directions proper to that *ſtate*, but all of them of a complexion utterly contrary to reſiſting or deſpiſing *Magiſtracy*, urging upon all occaſions to his *followers* the quite different *Doctrines* of *denying themſelves*, *taking up the Croſs*, *loſing their lives in this World that they might ſave them in the other*; and every-where eſtabliſhes, both by *Precept* and *Example*, the ſtate and temper of *Chriſtians* after him to be that of *ſuffering* and *ſorrow*, of *patience* and *meekneſs*, and praying for their *Enemies* under it. And there is no greater evidence of the truth of all this than that remarkable place, *Matt.* 26. 52. *Locus notandus omnibus ſubditis*, as *Muſculus*: How he reproved the eagerneſs of St. *Peter* in reſiſting thoſe that came to apprehend him, though it was an act ſure of the greateſt *Violence* and *Injuſtice* in the World, and deſigned by them for the utter ruin of *himſelf*, and the total ſuppreſſion of his *Doctrine* and *Religion*; yet he poſitively forbad him to proceed in what he attempted, and eſtabliſhes the contrary *Doctrine* with a minatory *Prediction* againſt all thoſe that ſhould dare to do otherwiſe; *All they that take the ſword*, i. e. to whom the *jus Gladii* does not belong, *ſhall periſh with the ſword.* Which abundantly proves that the moſt innocent Perſon, or the beſt Cauſe, muſt not be defended by force of Arms againſt a *Lawful Power.*

Secondly, As a further proof of the Propoſition, I will examine how the *Doctrine* of *Loyalty* is eſtabliſhed by the followers of the ſame *Jeſus*, and who no doubt, being guided by his *infallible Spirit*, delivered the *Precepts* of his *Religion* according to his mind whoſe it was.

St. *Paul*, Rom. 13. 1, 2, *Let every ſoul be ſubject to the higher powers, for there is no power but of God, the powers that be are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation*, or if inſtead of *Damnation* there, it ſhould be read *Judgment*, and that too be underſtood only of the *Magiſtrate*, as ſome would perſuade, *viz. That if the King catch thoſe that reſiſt he will hang them*; yet ſuch a *Prediction* or *Threatning*, or if it be leſs, *viz.* a determination but of the natural tendency of ſuch practiſes to lead to a *ſhameful* and *untimely* Death by the hand of *Juſtice*; yet that ſure, delivered after an *Apoſtolical Judgment* upon the whole Cauſe, is ſufficient to deter any thinking Man from them. But if it be indeed *Eternal Damnation*, (as this alone Reaſon proves, becauſe 'tis a Puniſhment aſſigned for *Reſiſting* or *Deſpiſing* an *Ordinance of God*) which is here threatned to thoſe that ſhall reſiſt *Lawful Powers*, that is enough to prove *obedience* and *ſubmiſſion* to them a neceſſary Duty in *Chriſtian Religion*.

The ſame Apoſtle alſo in another place, *viz.* 2 Cor. 10. 4. tells us, *That the weapons of our warfare are not carnal, but mighty through God*; The *Holy Jeſus* that gave ſuch gifts to men of *wonderful* and *miraculous Abilities*, never delegated to any of his followers, the Power of *controuling* or *reſiſting Magiſtrates*, which yet he could as eaſily have done. S. *Peter* that with one word ſtruck dead *Ananias* and *Saphira*. Act. 5. muſt yet be obedient to the Decree of his Crucifixion; and S. *Paul* that ſtruck *Elymas* blind, Acts 13. and did ſuch mighty *Wonders* upon other occaſions, muſt yet make uſe of none of his *Powers* againſt *Ananias*, *Felix* or *Nero*: no *Miracles* to be wrought to oppoſe any *Judicial Sentences* of *Magiſtrates*. The wiſdom of Heaven had taken others and quite contrary meaſures for the *founding* and *preſerving* his *Church* in the *World*.

St.

St. *Peter* alſo, 1 *Epiſt.* 2. 13. Preaches the ſame *Doctrine*; *ſubmit your ſelf to every ordinance of man*, and founds it upon the Injunctions of the *Holy Jeſus*, *for the Lords ſake*: And continues the Obligation to the ſeveral *Subordinations* of *Magiſtrates*, Ver. 14. Adding, *Ver.* 15. that this was *the will of God*, for the *Glory* and *Honour* of his *Religion*. And, *Ver.* 20. he puts the Caſe of unjuſt ſuffering from or oppreſſion by *Governors*, and directs the carriage of all *Chriſtians* in ſuch a Caſe. *If you be buffeted for your faults and take it patiently, What glory is it? but if you do well and ſuffer for it, you take it patiently, This is acceptable with God.*

St. *Jude* alſo in his Epiſtle ſharply reproves thoſe that *deſpiſe dominions and ſpeak evil of dignities*, Ver. 8. denouncing God's ſevereſt Judgments againſt the *Gnoſtick Hereticks* for this among other of their impieties. And the afore-named Apoſtle St. *Peter*, in his ſecond Epiſtle, *Chap.* 2. *Ver.* 1. ſpeaking of *damnable Hereſies*; afterward, *Ver.* 10. mentions thoſe *that deſpiſe Government, and are not afraid to ſpeak evil of Dignities.* I ſhall think now that you truly believe this *Doctrine* of *Submiſſion to Governors*, abundantly proved to be a *Neceſſary* and *Eſſential* part of *Chriſtian Religion*, by the concurring teſtimonies of the ſacred Pages, when I have only added; that *Rebellion* and *Sedition*, *Hereſie* and *Schiſm*, which are *Diſobediences* to *Governors* in *Church* and *State*, are ranked by the Holy Ghoſt among the works of the Fleſh, *viz.* as that is oppoſed to the Spiritual and Holy *Doctrine* of the *Goſpel*, Gal. 5. 19, 20, *Now the works of the fleſh are maniſeſt*, i.e. notoriouſly known to be impure and contrary to the commands of *Jeſus*, *ſuch as theſe*, *Idolatry*, *Witchcraft*, *Hatred*, *Variance*,—*Seditions*, *Hereſies*,—*Murders*, *Drunkenneſs*, &c. Now we may ſee by the companions which the Spirit of God has aſſigned to, *Seditions and Hereſies*, that theſe are of the ſame Immoral and Damnable nature with the other. And the

Apoſtle

Apoſtle affirms of theſe, *Ver.* 21, *That they which do ſuch things ſhall not inherit the Kingdom of God.* And, *Ver.* 24. He pronounces of theſe with the reſt, that they are utterly inconſiſtent with Chriſts Religion. *For they that are Chriſts have crucified the fleſh with the affections and luſts.* And now for a *Concluſion* to all this, ſuffer me to repeat to you, that numerous *Catalogue* of *Prodigious Impieties* in men, which the ſame Apoſtle St. *Paul*, in his ſecond Epiſtle to *Timothy*, Chap. 3. foretells ſhould over-run the World *in the latter days*, in the midſt almoſt of which you will find *Traytors* to be reckoned. *Men ſhall be Lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers, Diſobedient to Parents, Unthankful, Unholy, without Natural Affection, Truce-breakers, falſe Accuſers, Incontinent, Fierce, Deſpiſers of thoſe that are Good*, Traytors, *Heady, High-minded, Lovers of Pleaſure more than Lovers of God, having a form of Godlineſs, but denying the Power of it*: Enough it is ſure to affright any man that has but a tolerable value for the Holy Book, from ever being a *Traytor* to his *Prince*, when he ſhall but conſider what company the Holy Scriptures have placed ſuch *guilty* and *miſerable Wretches* with.

Thirdly, The *Divine Original* of *Sovereign Power* proves ſubjection to it a neceſſary portion of that *Religion* which has God for its Author. And it is a *Concluſive Argument* that that *Religion* never came from Heaven, that teaches or encourages any oppoſition of that *Authority*, which God himſelf has ſet up in the World: For if *Satan be not divided againſt Satan*, moſt certainly then the *Wiſdom* of Almighty God is always conſiſtent with it ſelf. And moreover all the greateſt confuſions that could happen in the World would be faſtned upon the wiſe *Governor* of it, if when he had ordained *Powers* and *Sovereignty* among men, he ſhould allow or encourage the reſiſting of them.

Now that the Origine of *Sovereign Power* is from God, is evident

evident from many places of *Holy Writ*. Hence *Kings* are called *Gods*, Pſal. 82. 6, *And the Children of the moſt Higheſt*. Not only as being concerned in his eſpecial care, maintenance and proviſion, but alſo as partaking of his *Authority*, and having that in them which is an emanation from, and reſemblance of his own *Government* of the *World*. And *Prov.* 8. 15, *By me Kings Reign and Princes Decree Juſtice*. And the Prophet *Daniel*, Chap. 2. 21. tells *Nebuchadnezzar*, *That 'tis God that ſetteth up Kings*. And therefore they are called the *Lords Anointed*. And St. *Paul* in the fore-quoted place, affirms *the Powers that be to be Ordained of God*; and that *they which reſiſt the Power, reſiſt the Ordinance of God*, which 'tis evident that nothing that comes from God can in the ordinary eſtabliſhment of things teach to do.

Whatſoever therefore has been impiouſly pretended to the contrary, 'tis evident that the *Original* of *Sovereign Power* is Divine, and conſequently if our *Religion* be ſo too, it muſt teach a reverence and ſubmiſſion to thoſe, that have their *Powers* delegate from the *Great Governor* of the *World*.

Fourthly, If it be conſidered that *Obedience* to *Magiſtrates*, and the not reſiſting their *Authority*, be abſolutely neceſſary for the *Peace* of the *World*, and to ſecure the undeniable Intereſt of all *Mankind*; it will from thence, I think, clearly follow, that 'tis a neceſſary portion of *Chriſtian Religion*: For, I think, 'tis a Propoſition Univerſally true, That whatſoever is truly neceſſary for the Intereſt of *Mankind* in their ſeveral *Societies* and *Relations* to each other, is in the *Moral Obligations* to it, effectually provided for, and ſecured by the *Laws* of the *Bleſſed Jeſus*.

Now 'tis impoſſible but all muſt own that nothing can be more abſolutely and immediately deſtructive to the Intereſt of all *Societies* of men, than *diſobedience* to, and *reſiſting* of the *Governors* of them, and conſequently upon that very

very account, it muſt be repugnant to the *Laws* of the *Goſpel.*

There is nothing the whole World has more entirely agreed in than the abſolute neceſſity of *Government*; without which all thoſe intolerable miſchiefs would enſue, which every gratification of a private *Humour* or *Luſt* could Produce.

And *Obedience* to *Governours* ſtands upon the ſame invincible Neceſſities that *Government* it ſelf does; for without this, the other is but a name and a ſpeculation, impoſſible to ſubſiſt or to ſerve any of the needs of *Mankind.* I will name a few of thoſe horrible miſchiefs, that would certainly deſtroy the Peace of the World, if the reſiſting *Governors* were upon any pretext allowed lawful.

And *firſt*, Every private mans *Rights*, *Liberty* and *Property*, would be expoſed to every Invaſion, and could not poſſibly be fixed with any ſort of certainty or ſafety. Search the *Annals* of the *World*, and ſee if theſe darlings of *Mankind* were not always expoſed to *Rapine* and *Ruin*, whenever the *Sovereign Power* has been reſiſted; 'tis the natural and certain Conſequent of a *Rebellion* againſt the *Supreme Governor*, to ſpoil and oppreſs particular Perſons. The ſtories of our own *Late Horrible Confuſions* are freſh enough in mens memories to prove this to be true.

Liberty and Property has been the cry of the *Faction* a long time. It was to ſecure theſe as they pretended, that they raiſed that *Horrid Rebellion* during the Reign of that *Royal Martyr* of Bleſſed Memory, the Father of our preſent *Glorious Monarch*, and the remaining Ruins of many Families and Eſtates can witneſs how well they did it.

And the *Preſent Rebellion* will give a good account, no queſtion, of the preſervation of the *Liberties* and *Properties* of men when we ſhall know how many honeſt People are undone

undone by their *Violences* and *Outrages*, beſides what the *Actors* in it have expoſed themſelves to from *publick Juſtice*, which if God be merciful to us will ſhortly overtake them.

And moreover, if one *Traytor* ſucceeds in his *Attempts*, the ſame or better *Principles* will induce others to diſobey him, and ſo there is no end of *Confuſion* and *Diſorder*.

Secondly, If it might be admitted lawful on any *Pretext* whatſoever, to *reſiſt Governors*, unleſs the reſerved caſes were effectually ſtated, publiſhed and owned, which I think is not poſſible to be ſuppoſed, the *miſchievous effects* would be the ſame, as if it might be done on any account without reſerve.

And if this were done, yet we know that the *Populace* is ſo eaſily wheadled by the *Heads* of a *Faction*, with the noiſe of a few taking words; and are ſo ready to receive any *impreſſions* that may *prejudice* them againſt their *Governors*, and ſo eaſie and forward to determine in *favour* of thoſe that dare to *oppoſe* them, that if there ſhould have been but one reſerved caſe in which it were lawful to *reſiſt*, 'tis no hard thing to believe that all and every thing would have been drawn to it; and one ſuch exempted caſe would have rendred all *Government* unable to preſerve it ſelf, and liable to be *unhinged* by every *Deſigning Rebel*, that has but cunning enough to manage the *Many Headed Beaſt*, into the clamouring up of his *Pretences* and abetting his *Deſigns*, than which nothing can ſooner or more certainly deſtroy the beſt and wiſeſt eſtabliſhments of any *Society* of men in the *World*.

Thirdly, Another *miſchievous effect* of *oppoſing Magiſtrates*, is the Letting and Diſturbing the courſe of *publick Juſtice*, in all its *Branches*, which thing alone neceſſitates the decay of a Community; and which naturally reſults from that evil I am diſſwading from.

For when *Governors* are forced to take care to ſecure

themſelves againſt *Rebellion* and *Invaſion* of their *Authority*, how can they be at *Liberty* or indeed have the *Power*, (if the Party that oppoſes them be Formidable) of ſecuring the *Rights* of their *Subjects* by the peaceable *Adminiſtrations* of *Juſtice*.

For then *Malefactors* that are ſingle eſcape from *Juſtice* to make up the *force and numbers* of them that Invade it: And indeed of ſuch *Dregs* of *Mankind* do ſuch Tumults generally conſiſt.

Then private differences about *Property* muſt be delayed, 'till it be ſeen whether the *Government* be able to ſupport itſelf, and ſecure the execution of its own moſt juſt Determinations. And in the mean time 'tis not unlikely that all that do wrong will be at leaſt abettors of thoſe that *oppoſe Authority*, if it be but that they may the longer continue their *Uſurpations* upon the *Rights* of their *Neighbours*; and the injured Perſon has his wrong greatned to him by the delay, and is diſcouraged too in his *Obedience* to thoſe that ſhould and can't relieve him.

Laſtly, That I may *Epitomize* the proof of this whole matter. It ſhall be ſufficient to add, the conſideration of the ſad ſtories of our *Late Confuſions*. How many are there ſtill among us that need no more than their own *Memory* and *Obſervation* to convince them, that nothing can be a greater plague to a *Society* of men in every reſpect, than a *Popular Rage*? And thoſe of us that did not live in thoſe days, yet cannot ſure be altogether ignorant of the *wretched effects* of that *Unchriſtian Anarchy*, if we have but a little conſidered the occurrences of our own time.

We can never be ſo liable to be injured by the worſt of *Monarchy*, as by the *Invaſions* of *Government* under any pretence whatever. And moreover, every man, I think, can bear a wrong or injury from his *Prince* with more *patience*

and

and leſs *vexation*, than he can from the *unruly Rage* of his *Inferior* or *Servant*, or thoſe that he has *maintained* by his *Charity*; and yet theſe we muſt expect, and ſuffer, whenever *Rebellion* breaks out; as is evident from the Hiſtory of the *Late Times*, (as we call them) in very many Examples, *Tragical* enough. I am perſuaded that I am not miſtaken when I affirm that there were more Acts of *Violence*, *Rapine*, *Cruelty*, *Injuſtice* and *Irreligion*, committed in this our Nation, during the few years of the prevailing of that *Fatal* and *Execrable Rebellion* over us, than can be found in all our Hiſtories to have been done by all the *Male-Adminiſtrations* of *Government*, though ſurveyed with never ſo much prejudiced Judgments. How many among us, both in their Perſons and Eſtates, do bear thoſe ſcars, that are at once the loud Proclaimers of the *Loyalty* and *Glory* of them that wear them, and alſo of the *Tyranny* and *Rage* of them that gave them?

If then it be evident, as I think 'tis, from all has been offered on this particular, that *Obedience*, *Loyalty* and *Submiſſion* to *Governors*, is the undeniable Intereſt of Mankind, it follows ſtrongly, that 'tis effectually provided for and ſecured by the *Doctrines* of *Jeſus*. For the Son of God, when he founded his *Church* by the delivering his *Religion* to the *World*, that all men, and particularly *Princes* and *Governors*, might not want any ſort of motives that might be proper to recommend it to their *Love* and *Protection* of it, took effectual care, by eſtabliſhing the *Duties* of men one to another, and of all men to their *Rulers*, upon the ſame forcible *Obligations* and *Penalties*, that he did thoſe to God himſelf, to ſecure ſo perſuaſive an Argument, as that of the Intereſt of all *Societies* and *Relations* of men, on the behalf of the *Doctrine* he was then to eſtabliſh.

Fifthly, I will go on to prove the truth of my Propoſi-

tion, from one of the Grand Deſigns and Intendments of *Chriſtian Religion* in the World, to which, reſiſting of *Governors* is utterly contrary. Now one of the great purpoſes of the *Goſpel* was the eſtabliſhing of *Peace* and *Charity* among men. See how it was Propheſied before of the days of the *Meſſiah*, Iſa. 11. 6, 7, 8, 9, *The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lye down with the Kid—And the Lyon ſhall eat ſtraw like the Oxe*—And the Reaſon is given, *Ver.* 9, *For the Earth ſhall be full of the knowledg of the Lord as the Waters cover the Seas.* The *Author* of our *Religion* is called, *The Prince of Peace*, was born in a time of *Univerſal Peace*, and at his Birth the *Heavenly Anthem* ſung by Angels, was, *Peace on Earth, Good Will towards*, or among *men*: When he was going out of the World, his Bleſſing was, *Peace I leave with you, my Peace I give unto you*, Joh. 14. 27. And while he converſed with his *Diſciples*, he makes *Charity* to become the very *Character* of a *Chriſtian*, Joh. 13. 35, *Hereby ſhall all men know that you are my Diſciples, if you have love one to another.* The whole Inſtitution that he left, I mean the *Goſpel*, is called the *Goſpel of Peace.* He that ſent him to reveal it, is the *God of Peace*, the Meſſage and Commands it carries do correſpond, *Live peaceably with all men. Follow Peace, without which no man ſhall ſee God*, is the one half of that which is of ſo abſolute neceſſity to happineſs, that it can never be attained without it. But how effectually and ſummarily all this is defeated by reſiſting of *Governors* is ſo plain that it needs no Proof.

And moreover, which was hinted before, 'tis utterly inconſiſtent with that temper of mind that *Chriſtianity* requires in all that pretend to eſpouſe it; even *Meekneſs*, *Charity*, *Gentleneſs*, and the like. All which it requires ſo *ſtrictly* and *abſolutely*, ſo *univerſally*, and without the leaſt colour of *exception*, that 'tis impoſſible for him to be a *Hypocrite*,

crite, I mean, to be able to pretend to the leaſt ſhadow of *Piety*, that acts contray to ſuch a temper; for he is a notorious oppoſer of the *Religion* of *Chriſt* in its greateſt *Fundamentals*, and in deſpight of all other *Varniſhes* and *Pretences* whatever, this alone pulls of the *Vizard*, and preſents him to the World as a ſtranger to the *efficacy* of *Chriſtian Principles*, if he be a *Contentious* and *Uncharitable* man, *Gal.* 5. 22, 23, *The fruit of the ſpirit*, i. e. what it certainly works in that mind where it inhabits, *is Love*—*Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Meekneſs*, &c. ſo many ſeveral names being given to the ſame Eſſential Virtue of *Charity* does eaſily teach us how it delighted the holy, kind and charitable Spirit of Jeſus, to impreſs ſuch *Characters* upon all that ſhould own and believe its *Revelations*. And again, *Col.* 3. 12, 13, *Put on therefore as the Elect of God*, i. e. as become thoſe that are dear to, and highly valued of God, *bowels of Mercies*, *Kindneſs*, *Humbleneſs of mind*, *Meekneſs*, *Long-ſuffering*; theſe are thoſe parts of our *Religion* that are ſo cloſely recommended to us, and that render us highly beloved and eſteemed of God, becauſe they do conſtitute in us a God-like temper of mind, and make us *the Children of our Father which is in Heaven*, and becauſe the Practiſe of them renders our *Religion* truly *Glorious* and *Lovely* in the World. Now *Rebellion* and *Diſobedience* to *Governors* muſt needs be wholly inconſiſtent with this temper of mind that is before deſcribed, foraſmuch as it ariſes from Rancour, Diſcontent, Malice, Ambition, Cruelty, Impatience, Pride, Peeviſhneſs, and the like evil habits of mind, which how well they agree with what the Evangelick Inſtitutes do require and promote in us, let all men that know them judg.

Sixthly, Another thing that inevitably concludes for what I have been ſo earneſtly exhorting you to, and is a reſult of what I laſt named, is the conſideration of that due

due ſubmiſſion to, and acquieſcing in the diſpoſals of *Divine Providence* concerning us and all we have, which we are bound to, both by *Natural* and *Revealed Religion*.

I ſhall not ſuſpect that you do ſo little underſtand your *Religion*, as to go about to prove that contentment, or a patient abiding the *Will* of *Heaven* concerning us is our *Duty*. And a very little of Diſcourſe will ſhew you how contrary reſiſting of *ſupream Powers* is to all that. For,

Put the caſe that we be under all the *Ills*, *Hardſhips*, and *Calamities* that can be ſuppoſed, nay, and more and greater than can be ſuppoſed, from our *Governors*, is it not ſtill the *Great Ruler* of the *World* that has appointed us this ſtate, and if we *Contrive* and *Endeavour* to free our ſelves from it by *force* of *Arms*, what is it but violent and deſperate *reſiſting the Ordinance of God*, concerning our ſelves? 'Tis *Rebellion* againſt the *Great Monarch* of the *Univerſe*, and declining that ſervice he enjoyns us. What is it but a *wicked Reſolve* to break the *Mighty Courſe* of his *Counſels*? or at beſt but a fruitleſs *Attempt* to free our ſelves by our own force from that condition of life, which not ſo much his *Vice-gerent*, as he himſelf has diſpoſed to us? 'Tis telling the *World*, and *God Almighty* to his face, we will not be as he would have us. 'Tis a *Gyant-like War*, and no leſs than an endeavour to fling his *Providence* out of the *Earth*, which is next door to the pulling him out of *Heaven*.

That *Contentment* then and *Reſignation* of ourſelves to the Conduct of *Divine Providence* is a neceſſary part of *practical Religion* is, allowed me, and I need ſay no more to prove how well reſiſting of *Sovereign Powers* agree with that.

Seventhly, And to conclude this whole matter, I have to prove, that *Obedience* and *Subjection* to *Magiſtrates* is a neceſſary part of *Chriſtian Religion*, the example of *Jeſus* and his *Apoſtles*, and of the *Martyrs* and *Confeſſors* of old.

The

The *Doctrine* of the *Meſſiah* I have accounted for before, and now I ſuper-add, that he did further *explain* and *enforce* that by his *example*. How willingly he yielded himſelf to thoſe that accompanied the *Traytor* that *delivered* him! How meekly he behaved himſelf when before their *Judicatures*! How evidently he declared (when he told *Pilate*, *My Kingdom is not of this World*) that nothing of that *Power* he then managed himſelf, and had delegated it to others to do it after him, ſhould ever Interfere with, or tend to leſſen the *Authority* that was derived to him from *Cæſar*, or that of any other *publick Magiſtrate* to the end of the *World*! How calmly he received the *Sentence* of *Death*, the moſt *Unjuſt* that ever was *Pronounced*! How patiently he reſigned himſelf to the *Execution*, the moſt *Barbarous* that ever was *Perpetrated*!

And this ſure was not through any deficiency of *Power* in him to have delivered himſelf, or confounded thoſe that ſo maliciouſly treated him; for though there have been found that have impudently enough Blaſphemed the patience of *Martyrs* and *Confeſſors*, with this *falſe* and *malicious ſuggeſtion*, yet here I hope they will be ſilent.

Neither can they ſure be ſo *Atheiſtical* as to pretend this *Example* of the *meek Lamb of God*, inimitable; and that all the reaſon of his *ſubmiſſion* was the *fulfilling of the Scriptures*, and the capacitating himſelf for that *great Work* of *Expiation*, and Attoning *Divine Diſpleaſure*, if they do but remember, that we are commanded by the *Spirit* of *Jeſus*, ſpeaking in one of his *Apoſtles*, Heb. 12. 2, 3, *To look unto Jeſus, the Author and finiſher of our faith, who for the joy that was ſet before him endured the croſs, deſpiſing the ſhame*—And to *conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt we ſhould be wearied and faint in our minds.*

And moreover when we conſider all the *Glorious Patterns* of an *Illuſtrious Patience*, ſet before us by men of like *Paſſions* with

with our ſelves, the *Holy Martyrs* of Antient times, who amidſt all the ſeverities of an *enraged Power*, Heb. 11. 36, 37, 38. *They had Tryals of cruel mockings and ſcourgings, yea, moreover of Bonds and Impriſonments; they were ſtoned, they were ſawn aſunder, were tempted*, i. e. *to Apoſtatize*, by *flatteries* and *promiſes*, which the *Apoſtle* juſtly reckons among the *ſevereſt* of their *ſufferings*; *were ſlain with the ſword, they wandred about in Sheep-skins and Goat-skins, being deſtitute, afflicted, tormented; of whom the World was not worthy*, and yet took all this joyfully, never tumultuouſly reſiſted the *Powers* that thus *cruelly* and *unreaſonably* perſecuted them, and if it had been only for want of *Power*, Why did the Inſpired Pen-man of this *Epiſtle*, attribute it to and commend it as an effect of their *Faith* and *Hope*? I ſay, when we conſider all theſe *Examples*, we may, I think, believe that the force of them would have paſſed into a *Law*, if there had been none in explicite terms *Recorded* in the *Chriſtian Inſtitutes*; but when the *Laws* are plainly delivered, and backed by theſe *Examples*, none but a *Prodigious Impiety* would go about to baffle this *Glorious Principle* of our *Religion*, which at once gives us the opportunity of Publiſhing to the World the *Higheſt Teſtimonies* of our true and unfeigned *Love* to *God*, even of ſuffering for his ſake, which is indeed the Complement and fulfilling of all that God has enjoyned us as the Conditions of our *Eternal Happineſs*, and alſo is the great recommendation of it to all the *Powers* upon *Earth*.

Having in theſe particulars fully aſſerted, and I hope to your ſatisfactions, the *Doctrine* of *Loyalty* and *Submiſſion* to *Kings* and *Rulers*, as a Fundamental Portion of our *Religion*. I paſs now to the ſecond part of my Diſcourſe, which I ſhall briefly touch, *viz.*

II. That all the *Miniſters* of the *Evangelick Diſpenſation* are ſtrictly obliged by it, to exhort their *Hearers* to the careful

ful and conſcionable Practiſe of this part of their *Religion* as their juſt and neceſſary *Duty*.

This is evident alone from this *Apoſtolical Injunction* to him whom St. *Paul* had placed in the next *Degree* of *Authority* to himſelf, and he ſpeaks it as a thing that they all, both *Preachers* and *Hearers* knew and underſtood, and ſo it needed only to *put them in mind to be ſubject*; and 'tis plain enough without this particular Command, that we that are *Preachers* of the *Goſpel*, being bound to declare the whole *Counſel* of *God*, that we might eſcape the *Penalties* that juſtly belong to thoſe, that *handle the Word of God deceitfully*, and that we might be *clear from the Blood of all men*, could never with ſafety to ourſelves, ſilently permit men to be miſtaken in, or ignorant of ſo neceſſary a part of their *Chriſtian Duty*.

But this particular Command to us, was ſuper-added with a particular reſpect to the *Hereticks* that then were, and ſuch as ſhould afterwards ariſe, *Preaching* another *Doctrine*, and alſo to give ſtill more publick ſecurity to all *Powers* in every place where the *Goſpel* came, that the *Religion* eſtabliſhed by it, was ſo far from making any *Invaſion* upon their *Rights*, that it did oblige all its *Followers*, upon ſtricter grounds than any other *Inſtitution* in the *World*, to be *Obedient* to their *Authority*.

And becauſe perhaps there are ſome here that have heard another *Doctrine* taught from this very place, I will therefore Appeal to themſelves, whether it does not much better become a *Miniſter* of the *Goſpel* of *Peace*, in ſpeeding his Commiſſion from the *God* and *Prince* of *Peace*, to *Preach* this *Doctrine* of *Peace*, *Meekneſs* and *Obedience* to *Magiſtrates*, than to hear them not only vary from, but act quite contrary to their *Inſtructions*, in thundring out the furious and extravagant noiſes, of *Curſe you Meroz*—And of *fighting the Lords Battels*. In *Elijah*'s Viſion, 1 *Kings* 19. 11, *The Lord*

was not in the Earth-quake, nor in the Fire, nor in the ſtrong Wind that rent the Rocks, but in the *ſtill ſmall Voice*; God was not here, when *Drums* were beaten, and *Trumpets* ſounded from the *Pulpit*, but we may believe him here, and expect his bleſſing upon us here, when we cheerfully hearken to his *Miniſters*, that come unto us *Preaching Peace by Jeſus Chriſt.*

I am perſuaded there are none here but are ſatisfied of the *miſchief* of all ſuch *Principles* as tend to *Rebellion.* And therefore am under no fear of diſpleaſing any of you by this neceſſary freedom.

I have nothing now to detain me from finiſhing this *Diſcourſe*, but only to report the force of all that I have offered you by it in the following Inferences.

And, *Firſt*, It appears from this whole *Diſcourſe* what ſort of men thoſe are, that make *Religion* a pretext for *Rebellion*: When yet it does altogether, and upon *unalterable foundations* condemn it, and by all its *Powers* fortifie *Princes* in their *Governments* over their *Subjects.* And has made a better proviſion for the true performance of all *Allegiance* and *Homage* to *Princes*, than any other *Religion* has offered or can ever furniſh the *World* withall.

For *Chriſtianity* has *Adopted* the *Duties* of *Subjects* to their *Sovereigns*, as alſo thoſe of all other *Relations* among men, and made them part of itſelf; and has charged all that *Profeſs* it, upon the ſame *Penalties*, which are the threats of an *endleſs miſery* in a future *ſtate*, with which it eſtabliſhes all its other *Doctrines*, and which no other *Religion* in the *World* can juſtly awe the minds of its *Followers* with, to ſee to the *Pious* and *Sincere* performance of all the *Duties* they owe one to another, and to thoſe above them, in the ſeveral capacities they are conſidered in, in the *World.*

So that *Loyalty* to our *Prince* ſtands upon the ſame bottom in our *Religion*, with *Piety* to *God*; nay, God Almighty has declared

declared he will never accept any pretended *Worſhip* to himſelf, from ſuch as are *unfaithful* in the *Duties* of their *Relations* to men. *For our hands muſt be lifted up in Prayer to God without wrath*, 1 Tim. 2. 8. And if we have any prejudice, or diſcontented, malicious or furious thoughts, the *ſources* of all *Rebellion*, againſt any man, much more if they be againſt God's *Vice-gerent* on *Earth*, we muſt not come near his *Altar*, and if we do, 'tis upon our utmoſt *peril*, for we have reaſon to expect nothing but a *Curſe*.

How *wretchedly wicked* then are thoſe, that *Preface* their *Rebellions* with that *Glorious Name*, that condemns them to *Hell*, and how *wilfully blind* muſt they be that believe them?

For can we think that the *Devils Inſtruments* will ever help to maintain *God's Kingdom*; or that that *Religion* can be protected by *Impiety* and *Diſorder*, whoſe *Principles* Proclaim the ſtricteſt *Holineſs* and moſt entire *Peace*? Is *Divine Power* ſo weak that it muſt call in the *Foreign ſupplies* of the *Kingdom* of *Darkneſs* to maintain its own *Goſpel*? Or ſhall any of us be ſo gull'd, as to take part with, or wiſh well to thoſe, that *pretend* indeed the *ſafety* of our *Religion*, but in good earneſt *deſign* only the gratifying of their own *Ambitious* and *Diſcontented Humours*, though it be in the *ruin* of all that ſhould be *dear* to us? *No!* Let us oppoſe to all the *falſe Colours* with which they would *Honeſt* their *wicked Actions*; *That they that do evil that good may come, their damnation is juſt*

Secondly, This *Goſpel Doctrine* of *ſubmiſſion* to *Princes*, proves to us, that a *Rebel* to his *King* and *Sovereign*, can never be a good *Chriſtian* towards *God*. *Sedition* is one of the *fruits* of the *fleſh*, and lodges where the *Spirit* of *Jeſus* enters not. *What fellowſhip has Light with Darkneſs, Chriſt with Belial*, or *Religion* with *Rebellion*? 'Tis the evil and foul *Spirit* that foments ſuch a temper, as this comes from, in the minds

of men to *diſturb* and *ruin Goodneſs* and *Piety* under the name of *Protecting* it. For moſt certainly he that nouriſhes *Hatred* or *Cruelty*, *Rancour* or *Revenge* in his heart againſt man, but eſpecially againſt his *Sovereign*, never felt, to be ſure, never complyed with, the motions of the *Soft* and *Charitable*, *Humble* and *Holy Spirit* of *Jeſus*. He that deſpiſes his *Duty* to *man* can never value his *Obligations* to *God*; for ſo one of the *Holy* and *Infallible Writers* has proved by *undeniable Argument*, as well as determined by *unerring Authority*, 1 John 4. 20, *That he who loveth not his Brother whom he has ſeen*, i. e. He that does not with *Charity* and *Sincerity*, carefully perform all the *Duties* required of him (*For Love is the fulfilling of the Law*) to his *Brother*, i. e. to his Superiors, Inferiors, or Equals, *whom he has ſeen*, i. e. with whom he is *converſant* in the *World*, and to whom he is *bound* by ſo many *ſenſible Obligations*, which are moſt like to prevail upon men; *How can he Love?* i. e. be *Dutiful* and *Obedient* to, *God whom he has not ſeen*; with whom he is not converſant or acquainted?

And the whole force of the *Argument* is this. That he that is not lead by the motives of his *Intereſt* for this *World*, and the opportunities of conſtant *converſation*, and *experience* of the *benefits* of it, to do his *Duty* to *man*, will never be influenced by the motives of another *World*, which addreſs only *Faith* and *Reaſon*, and to ſence appear at a great diſtance, and to have but little or no force to move him, to be truly *Obedient* to *God*, a *Being*, that he never laid his eyes upon, and has but very ſmall and imperfect notices of.

And ſo, that I may apply it to my preſent ſcope, 'tis evident, that he that has ſeen and converſed with his *Prince*, and beheld his *Glory* and *Power*, and thoſe emanations of *Mercy* and *Juſtice* that flow from his *Throne*, and has had the opportunities of ſharing in the *Honours* and *Advantages* that attend ſuch as are near it, and yet has ſo little ſence of all,

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as to be a *Traytor* to him, muſt needs have leſs *Reaſon* and *Faith*, in which only the force of *Religious Obligation* do conſiſt, and ſo muſt unavoidably be falſe to his *Religion* and his *God*, whom he never ſaw, and whoſe *Glory* and *Majeſty* fall not within his conſideration.

Thirdly, I gather hence, that Preaching of *Loyalty* to our *King* is *Soul-ſaving Doctrine*, for not to ſay that *Rebellion* is as *damnable* a *ſin* as *Witchcraft*, *and ſtubbornneſs as Idolatry*: That *Sedition* does as certainly lead to *Hell*, as any other of the *Works* of the *Fleſh* that are ranked with it, *Gal.* 5. I thus make it appear that *Diſloyal* and *Trayterous Practiſes* are one of the ſhorteſt cuts to an *Eternal Miſery*. For,

It will be allowed me that *Traytors* ſeldom live long, they are thoſe *bloody and deceitful men that ſhall not live out half their days*, Pſal. 55. 23. They do rarely eſcape the hands of *Juſtice*, and when they are in them, it is not fit they ſhould long be there to occaſion any further *Convulſions* in the *Body Politick*; now when a vicious and a bad life towards God ends in a *Rebellion* againſt his *Prince*, and the *Traytor* is blaſted in his *Deſigns*, and the *Law* has ſeized him, and within a few days he muſt conclude his *miſerable life* in a more *miſerable death*: Muſt we not all acknowledg, that 'tis mercy miraculous in the proper ſenſe of that word, that ſhall receive a few *Prayers* in lieu of the *Obedience* of a whole *Life*, and that ſhall conſign him to a happy *Eternity* that perſeveres in his ſin 'till he comes to dye for it.

Since then reſiſting of *Government* does ſo apparently hazard our *eternal ſafety*, I muſt certainly appear to you to ſerve the Intereſts of your Immortalities, when I perſuade and exhort you to avoid that, which does ſo greatly endanger them; and this is what you have been taught to call *Soul-ſaving Doctrine*.

Laſtly, I have opportunity here to preſent you, as I do, with

with a moſt hearty and perſuaſive *Addreſs*, that might induce you from the *conſideration* of your *Religion*, to reſolve upon a firm, ſteady and unſtained *Loyalty* to his *Majeſty* that now is, *Our Lawful and Undoubted Sovereign, whom God long preſerve*; that we may none of us ſo much as ſeem to wiſh well to thoſe, that are doing what in them lies to hurry us into the moſt miſerable *Anarchy* and *Confuſion*.

Conſider how contrary to the *Religion* we all *Profeſs* ſuch *Accurſed Practiſes* are, and let us by all means avoid the encouraging any ſuch *Deſigning* and *Reſtleſs Heads*, as can never ſo much as pretend to protect our *Religion*, 'till they have firſt violated it, in the moſt neceſſary parts of it. Never ſay to them, *God ſpeed*; leſt if we partake with them in their *Sins*, God give us to partake with them in their *Plagues*. But amidſt all the *Tragical* noiſes with which evil men would Alarm our fears to *deſperate Actions*, let us be perſuaded to calm our minds, with the remembrance of the watchful and wiſe *Conduct* of *Divine Providence*, which ſuperintends all affairs below, and peculiarly thoſe of his *Church*; let us not forget the experiences of *Divine* care for our *Religion*, which has been glorioufly diſcovered for it in all the neceſſities it has been in, *Pſal.* 22. 4, 5. Let us abide upon the Gracious, and Repeated *Promiſe* of as Juſt a *Prince* as ever ſwayed the *Scepter* over us: But then let us be faithful to the *Government*, that that may not be uneaſie to us.

And that we may be the more engaged to practiſe what I exhort to, conſider we all, that *Hereby* we ſhall create to ourſelves ſtrong and ſure titles to the *Divine Protection*; for God did never forſake or forget thoſe that in *Piety* and *Charity*, *ſubmiſſion* to his own *Appointments*, and *Obedience* to his *Deputies* in the *World*, and perſeverance in well-doing, have committed their cauſes to him. *Hereby* we endear ourſelves

to

to our *Prince*, who will always value *Loyal* and *Obedient Subjects*, and *Protect* that *Religion* that teaches men to be ſo. *Hereby* we add a *Luſtre* to our *Profeſſion*, while we walk worthy of that *Holy Name that is named upon us.* And render that and ourſelves truly Honourable to all *Mankind*, and eſpecially to thoſe that *Govern* us. And let us never forget, *That amending our lives, and living ſtrictly according to the rules of our Religion, is the beſt and only way to Protect that, and ourſelves in the peaceable enjoyment of it.*

To Conclude, and to give you a ſhort but full direction, how you may accompliſh all theſe bleſſed and happy purpoſes, I exhort you, in the *Name* of *God*, that you go on heartily to *eſpouſe*, and ſteadily to *perſevere* in the *Communion* of the *Church of England*; to revere her *Governours*, to value her *Teachers*, and to practiſe her *Doctrines*. By ſo doing you will be ſure to tread aright, and be out of danger of being beguiled, by any falſe *pretences* or *inſinuations* into any *actions* that may become hurtful to *yourſelves*, or your *Religion*. Here you will find to be taught unſpotted *Piety* towards *God*, firm *Loyalty* to our *Prince*, hearty and extenſive *Charity* to one *another*; and if we do, and perſevere in doing theſe things, we ſhall never fall. But amidſt all the *Changes* and *Uncertainties* of an uneaſie *World*, ſhall be ſupplied with the freſh aſſiſtances of God's *Holy Spirit*, proper to our *ſtates*, and ſo guided by the particular care of his *wakeful Providence*, that we ſhall at the laſt attain the accompliſhment of all our *Deſires*, and the reward of all our *Labours*, in portions of an *endleſs* and *unconceivable Bliß*:

Which God of his Infinite Mercy Grant to us All, through Jeſus Chriſt our Lord, to whom with the Father, and the Eternal Comforter, be Glory and Honour and Praiſe, Now and Ever. Amen.

FINIS.